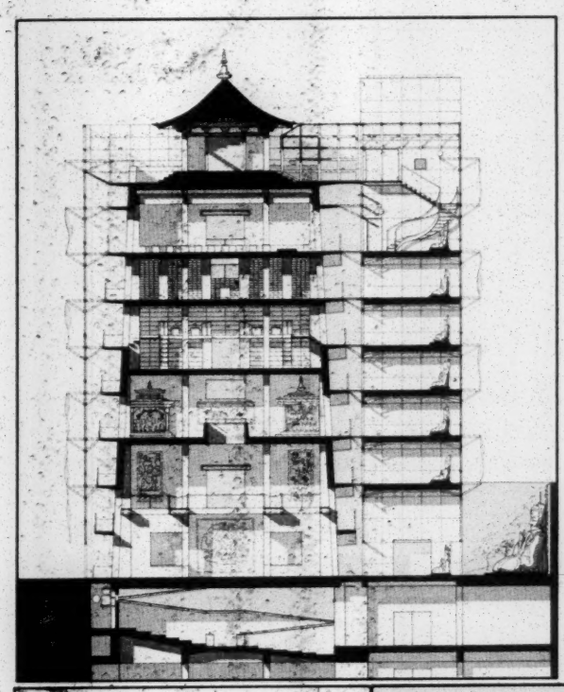

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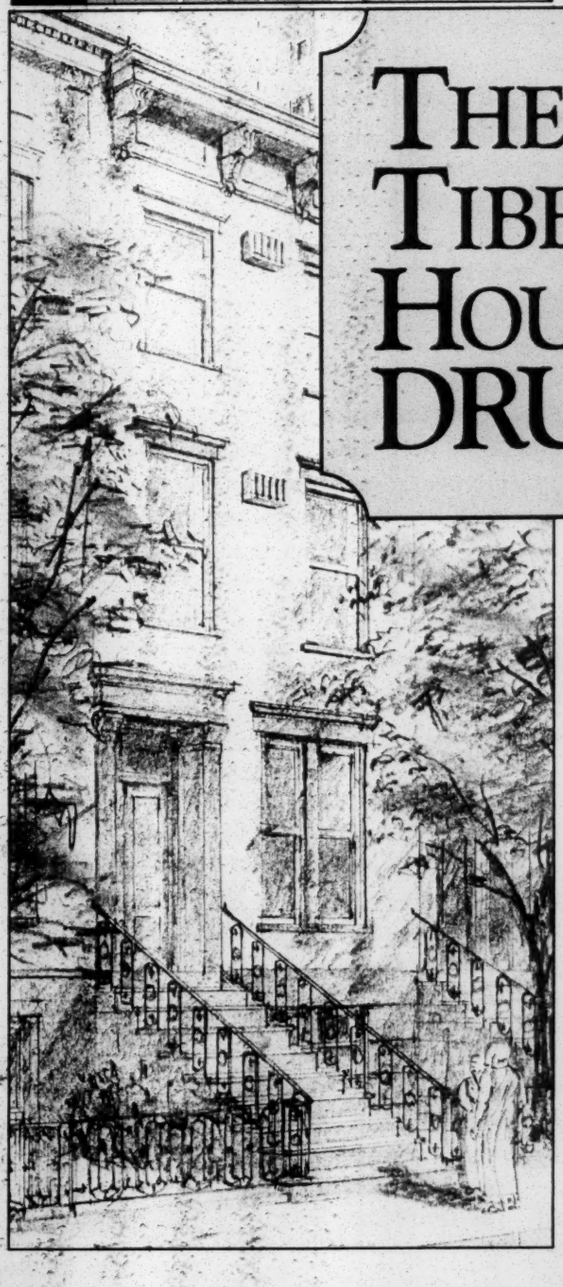
THE TIBET HOUSE DRUM



Inside

Introducing....
the Newsletter – 2

Recapping The Year of Tibet – 3-7
Wisdom and Compassion
Sand Mandalas
Smithsonian Lectures
MindScience
Film Festival

CALENDAR OF EVENTS – 8-9

Dharamsala News
TIPA's Tour de Force – 10
Norbulingka Institute – 11

Inside Tibet
Preservation Watch – 12

Tibet House International – 13

LETTERS

Introducing the Newsletter . . .

. . .from the Vice President

ROBERT A.F. THURMAN

Greetings in the Year of the Monkey! We are delighted to tap out for you a few beats on our new *Tibet House Drum*. We hope it will sound a rhythm that will inspire us all to march on to save and sustain Tibetan culture.

Tibet House has been taking some deep breaths after the intense efforts of the International Year of Tibet. We are proud of having catalyzed a worldwide movement to encourage as many people as possible to fall in love with Tibet. A multitude of adamant Tibet lovers is needed to convince the world powers to make saving Tibet a top priority. We would like to see the Year of Tibet become a Decade of Tibet!

Thanks to the efforts of our former President Elsie Walker and Acting President Rinchen Dharlo, Representative to His Holiness, one of the accomplishments of this Year of Tibet has been the acquisition of a permanent home in New York: the Tibet Building at 241 East 32nd Street. Tibet House is based on the top floor, with national and local community Tibet support organizations on the floors below. Funds are still needed to complete the payments on the Tibet Building over the next two years. We all hope this first home for Tibet organizations in America proves to be a good omen for the return of Tibetans to their original homeland.

The Tibet Building should not be confused with the dream space we envision for Tibet House — a monument to Tibetan architecture, an embassy for a unique civilization, a museum and center for cultural preservation, an auditorium for performance and presentation — a Tibetan Holocaust Memorial that will serve as a powerful call to halt the ongoing destruction. We know such a monument requires a level of giving not yet considered realistic, just as a free Tibet is not yet widely considered realistic. But we will continue to hold up the banner of the dream, to remind us of the glory of our goal.

Now the time is upon us for Tibet *continued on page 14*

Inaugurating the brownstone

H.H. the Dalai Lama inaugurated our new brownstone October 12, 1991.

"So many people and so small a space," he joked.

Besides Tibet House, the building is also home to the Office of Tibet, Tibet Fund, Potala Books, and Tibet support groups.

Purchased by the Tibet Fund for $825,000 after a decade of planning, a further $300,000 is needed to pay the mortgage.

Rinchen Dharlo, His Holiness' representative, expressed his thanks to the many American and Tibetan contributors who made the purchase possible.

. . .from the Director

ANNA SOUZA

Dear Members and Friends of Tibet House—Finally, a newsletter! Our premiere issue of *The Tibet House Drum* has had to wait for the close of the overwhelmingly successful Year of Tibet.

First of all, the Board and the staff would like to express our deepest gratitude to all of you for your support of Tibet House. Your generous contributions made possible more than we could have dreamed. We also have to thank you for your patience with our small corps of volunteers and staff as we struggled with the needs of sixty Year of Tibet committees across America and dozens of international committees. As a result of your support and your hard work, the hearts of hundreds of thousands of Americans opened to Tibet, to the beauty and mystery of the extraordinary culture of Tibet, as well as to the pain of the Tibetan people over the losses they have suffered.

Today, Tibet House moves into a new phase, building on the public profile we established during the Year of Tibet. We will continue to oversee ongoing programs—such as the MindScience conference, the lecture series, and Tibetan language courses—and to sponsor some wonderful new ones, such as aiding refugee communities in India in the production and marketing of cultural artifacts. And we are now excited to move into an expanded role as a resource center for Tibetan culture, in which *The Tibet House Drum* will play an important part.

This newsletter will keep our members and friends up to date about our local events, as well as exhibitions, films, publications, lectures, university programs, etc. taking place across the U.S.. Tibet House branches worldwide will be able to report recent happenings in our "TH-International" section. The Tibetan refugee communities, crucial as they are to keeping Tibetan culture alive, will be represented in news from Dharamsala; each issue will try to highlight one institution or program in India or Nepal. Finally, *The Tibet House Drum* *continued on page 14*

THE YEAR OF TIBET

Founding members of THNY originally conceived of the Year of Tibet as a major exhibition of Tibetan art which would travel to several museums in the United States. Educational programs and films would accompany the exhibition. But in the process something extraordinary happened: people across the U.S. and around the world said, "Hey! I want to be part of this Year of Tibet. I also want to show my community the culture of Tibet, that Tibet is alive, and that this culture has a right to be." And so the Year of Tibet quickly became an international movement to promote awareness of this unique, imperiled culture.

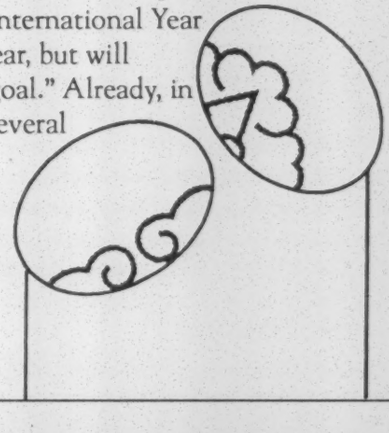
Tibet House, in making preparations for its own programs, foresaw the need to empower and train participants outside the city. If the effort was to be worldwide, people would need to know how to organize local support and produce events according to their communities' needs. A Starter Kit was developed to provide all the necessary tools and information for local groups to act on their own.

And the result? Resounding success! Everyone had the opportunity to do something — be it an exhibition of art or photography or performing arts — without the need to rely on a central source for information, assistance, or funding. In one of our earlier brochures, we compared the Year of Tibet to a sand mandala, in which each grain of sand is as important as the other. During the Year of Tibet the organizers, supporters, audiences, and public all contributed to the success. We salute you and thank you for your essential participation.

As we look back, we see the Year of Tibet as the fulfillment of what was a barely imaginable dream. Without a doubt the beauty and wisdom as well as the plight of Tibet entered world awareness. As the Rt. Hon. Lord Ennals stated, "The International Year of Tibet helped to put Tibet finally on the world's political agenda and to put China on the spot."

In his remarks of March 10, 1992, His Holiness the Dalai Lama said, "Today marks a very successful conclusion of the International Year of Tibet. The International Year of Tibet was celebrated in over 36 countries with more than 3,000 different events and activities. The world is much more aware of Tibet today than it was a year back as a result of International Year of Tibet related activities. These activities not only reminded the world of the ongoing suffering of the Tibetan people and the destruction of its environment, but also introduced to the world the unique richness of the Tibetan civilization through the presentation of the performing arts and, above all, through the many exhibitions."

But, in spite of the increase in world awareness, Tibet is not yet free. His Holiness the Dalai Lama recently expressed his hope "that whatever interest and support is generated by the International Year of Tibet will not stop at the end of this year, but will gather momentum until we achieve our goal." Already, in accordance with His Holiness's wishes, several U.S. support groups have formed a Post–Year of Tibet Committee. Our work at Tibet House will continue to stress the importance of the struggle of the Tibetan people. ∞



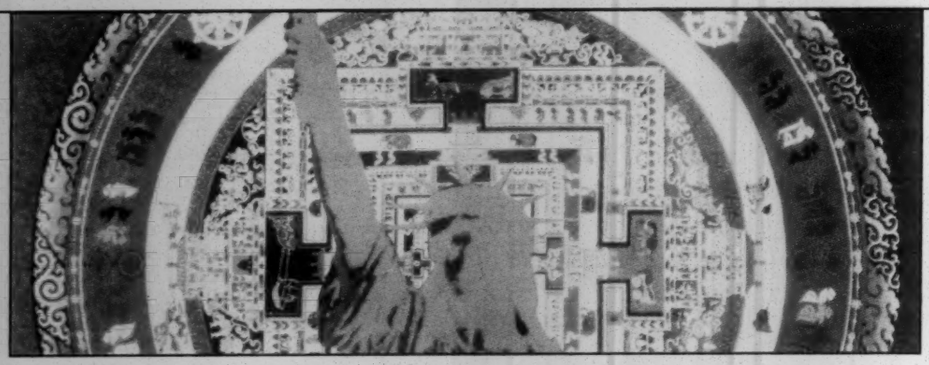
. . . the Chinese Response

A significant measure of the impact of the International Year of Tibet was Communist China's own "Year of Tibet" propaganda campaign, created in fearful response to the worldwide surge of interest in Tibetan issues. Out of Chinese embassies everywhere they staged exhibitions and performances, particularly in countries such as Malaysia and Brazil where Tibet support activity is minimal. Opera and dance troupes from the Tibet Autonomous Region were sent to Italy and Hong Kong. In the U.S. and Britain, where support for Tibet is strong, activities were much lower key.

In a recent report the Cultural Bureau of the TAR is said to have emphasized the need to continue countering the impact of the Dalai Lama's 1991 activities. On May 9, 1992, the State Nationalities Affairs Commission called foreign journalists in Beijing to a press conference condemning the Dalai Lama's "active lobbying in international society." The journalists were shown three films in "celebration" of the 40th anniversary of the Chinese takeover.

Since the main intention of our Year of Tibet was to show the delightfulness and depth of Tibetan culture, we left the negative side of the story, the Chinese treatment of Tibet and Tibetans, to our colleagues in the political, human rights, and environmental movements. But the Chinese, ever vigilant, continue in their attempt to mask the true results of their policies. In ancient times, many educated Chinese people, though they feared Tibetan warriors, had great respect for the Tibetan spiritual tradition—precisely because it was exotic,

continued on page 11



Tibetan Rainbow: The Year of Tibet in New York

Dilgo Khyentse Rinpoche, the highly-respected Rime-Nyingma lama who died last year, liked to tell his followers to make their minds like the sky: when a rainbow appears in front of it, the sky is not particularly flattered; when clouds appear, it's not particularly disappointed. When the rainbow of the Year of Tibet appeared on the Manhattan skyline, however, the minds of Tibetan and Western participants were far from such a practice—they were preening themselves for weeks of exhausting excitement.

In Times Square the Sony Jumbotron was flashing images of Tibet. Everywhere the unusual sight of Tibetans—including monks and nuns—filled the streets. At the Paramount Theatre at Madison Square Garden anyone looking up could see the announcement of His Holiness the Dalai Lama's Kalachakra Initiation. During the Dalai Lama's visit in October alone, more than 60 events designed to promote awareness of Tibetan culture took place in the city. The leaders of all of the major religious traditions of Tibet, including the Bon, Tibet's native religion, were in town as well, coming together in an unprecedented week-long teaching series.

The dazzling Wisdom and Compassion exhibition at the IBM Gallery of Science and Art was the centerpiece of the festivities. From October 15 to December 28, more than 250,000 visitors came to the most comprehensive survey of Tibetan sacred art ever presented in the United States. As the centerpiece of the show, monks of Namgyal Monastery, the Dalai Lama's private monastery in India, constructed a full-scale Kalachakra Sand Mandala, profusely colorful and delicate in artistry.

From ancient art at the Wisdom and Compassion show visitors went to modern technology at the Anthology of Film Archives for the Film Festival, where they experienced a range of scenes from the utopian kingdom of Shangri-la to the grinding poverty and suffering of Tibetans under Chinese rule.

"To be a Tibetan in New York in October was extraordinary," said Lobsang Gyatso, an artist and advertising executive. "On behalf of Tibetans, I wish to thank Tibet House."

The New York Tibet House, devoted to the preservation of Tibetan culture, initiated and implemented the Year of Tibet. Preparations for the many events, which were celebrated in more than 36 countries, meant "a lot of work," according to Karma Dolma of Tibet House. "There were thousands of calls every day," she said. Nevertheless, with the help of grass-roots organizations and supporters, the myriad parts of Year of Tibet's activities slid into place. Executive Director Anna Souza felt that "one of the most rewarding things about the Year of Tibet was the sense that this was a real worldwide partnership."

Yanki Tshering, also from Tibet House, expressed her feeling that "it was a wonderful opportunity for me to see that my culture was presented with pride and dignity. We have lost our country, but not the sympathy of genuine friends, whose generosity made the Year of Tibet events possible. For the 150 Tibetans in the tri-state area, this big fuss over Tibetan culture was a wonderful experience."

— THUBTEN SAMPEL

Kalachakra and The Nature of Mind

It is said that the mere viewing of the Kalachakra Mandala causes a subliminal imprint on the mind of the viewer that will surface in the future and guide that person to rebirth during the Golden Age of Shambhala. There certainly will be a lot of New Yorkers around during those times! Besides the mandala at the IBM Gallery, there was another at Madison Square Garden, scene of His Holiness the Dalai Lama's 15th Kalachakra Initiation. The three day ceremony was preceded by five days of teachings on "The Nature of Mind," given by distinguished Masters of the Four Orders of Tibetan Buddhism—Trulshik Rinpoche of the Nyingma, Thrangu Rinpoche of the Kagyu, Sakya Trichen Rinpoche, Head of the Sakya, and Ladi Rinpoche of the Geluk—and by an eminent lama of the Bon tradition, Sangyey Tenzin.

These events were conceived to demonstrate that the highest Tibetan art form of all is the living adepts themselves; the reincarnate lamas who communicate the enlightened reality of wisdom and compassion through their presence, and their philosophical, yogic, and ethical teachings.

When it became apparent that these events were much too big to be part of the Wisdom and Compassion Exhibition, the Tibet Center of New York, a Dharma organization founded by the Venerable Khyongla Rinpoche, rose to the occasion, and did a tremendous job of sponsoring the teachings. Everything was exquisitely and expertly arranged, and thousands of people, even hard-boiled New Yorkers, were moved in the depth of their hearts. A friend of ours lost a wallet holding $500 in cash—it was returned in 11 minutes by a Pakistani driver who accepted no reward, saying he believed in God!

The unwavering spearhead of these teachings was actor Richard Gere, founding chairman of Tibet House and a main sponsor of the entire Year of Tibet. All of those who enjoyed the teachings, the initiation, and the exhibition owe him heartfelt thanks for his great generosity. ∞

THE WISDOM AND COMPASSION EXHIBITION

From our earliest planning, *Wisdom and Compassion: The Sacred Art of Tibet* was always considered the backbone of the Year of Tibet. It was designed to present to the world the most glorious and refined beauty of Tibetan fine arts, and to melt with its white heat the cold-hearted attitude that is resigned to the loss of Tibet and the final extinction of its culture.

The exhibition was intended to serve as a living mandala, a doorway through which the viewer could enter the sacred space, or Buddhaworld, of wisdom and compassion. Centered around a mandala of color particles, masterpieces of painting and sculpture spanning eight centuries told the sacred history of the Tibetan world, provided glimpses of the mystic visions of Tibetan adepts of all orders, and shared the Tibetan dream of a purified universe for all beings.

This guiding principle was reinforced by the beautiful book we produced with Abrams and Co. publishers, assisted by our San Francisco friends. More than the usual catalogue, the book itself is an enduring exhibition, already into its third printing. It must be said that the contribution of our art historian colleague, Professor Marilyn Rhie, was invaluable. With selfless dedication she ensured that every item in the show was at masterpiece level.

The response of the American public was overwhelming from the beginning. The exhibition was a blockbuster success, the biggest in the long history of the San Francisco Asian Art Museum; over half a million people came to see it in the four plus months it was there (about 1200 an hour!). At the IBM Gallery of Science and Art in New York, the gallery was also swamped, with over a quarter of a million viewers during the ten-week run. Various third and fourth venues could not be arranged in the States, due to funding problems, and also due to the never stated concern that showing the ancient magnificence of Tibet in such a vivid light might worry the present landlords of Tibet, who seem to want to own the culture as well.

DugKar Lhamo—Tibetan Goddess of Politics

The good news at the end of the Year of Tibet was that the Royal Academy of Art in London had decided to take the show. It will hold a gala opening on September 16, 1992 and run through the fall. On with the Decade! ∞

Excerpts from Art Review by John Russell, The New York Times, Friday, Nov. 8, 1991

"*Many visitors to the I.B.M. Gallery have been drawn in by the sight of the monks—visible from the street— from the personal monastery of the Dalai Lama, who are creating a seven-foot-wide mandala of colored sand. The exhibit, representative of the "path of wisdom and compassion" that is the theme of the show, exerts a mysterious and tranquil fascination.*

Once inside, visitors to the Tibet show are stunned, as well they might be, by the colossal tree that harbors well over a hundred deities in the late 18th- or early 19th century painting of the "Gelugpa Refuge Tree," which has been lent by Amherst College.

"*Even for the ignoramus, this beats the United Nations in full session.*

...In painting after heavily populated painting, the dominant tonality is that of a subdued crimson. Before this seductive and all-permeating background, incredulity breaks down.

We marvel at the dappled gray horse, the pregnant tiger, the minutely rendered fly whisk, the bowl filled with the blood and guts of a devil, and the animal-headed skywalking women. We may not know quite where we are, but we sign up for the trip.

"*When "Wisdom and Compassion" was shown in the Asian Art Museum of San Francisco this year, it was generally agreed that the museum's director, Rand Castile, had done a tremendous job of organization. Now that it is in New York City under the auspices of Tibet House and of the Dalai Lama, it is clear that this is a historic exhibition and one not soon to be repeated.*

It is also an exhibition that might put all worldly thoughts out of mind. Or to be more precise and to quote once more from the catalogue, it might cause every visitor to "turn around in the depths of the self from self-delusion and self-obsession to freedom and concern for others."

MONK TOURS

From our experience of four years of tours, we can unequivocally affirm that the handsome, gentle, dignified, charming, and talented Tibetan monks of all orders are among the most effective goodwill ambassadors of Tibetan culture to be found. They have travelled long, wintry distances in drafty and poorly heated vans. They have slept in a heap. They have eaten at most levels of American cuisine. They have meditated, chanted, danced, played various horns, cymbals and drums, debated, and paraded. They have won the hearts of American, Mexican, Canadian, European, and Asian audiences. In the USA, monks performed to packed houses in over 70 cities, throwing in 30 or so in Canada, a few dozen in Europe, Asia, and Australia. Tibet House helped some of these tours, some of them back for the third time. But dedicated volunteers were the main force of their visits.

The **Drepung Loseling Monks** came in September, 1991, ten men strong, visiting 35 cities until June, 1992, shepherded by Glenn Mullin, noted translator of Dalai Lama writings, and Lulu Hamlin, tireless volunteer.

The **Gyuto Tantric Monks** brought a 16-member choir in October, 1991 for 3 months, performing their deep multi-phonal chanting in 17 cities, generously sponsored, organized, and hosted by Danny Rifkin and members of the Grateful Dead Family.

The **Sakya Hevajra Dancers**, ten talented monks, were brought by the Head of the Sakya Order, His Holiness Sakya Trizin Rinpoche, to perform their exquisite, esoteric dances in 16 US cities, with some assistance by Tibet House and much generous volunteering by disciples of His Holiness.

When asked if they mind performing their rites as theater, the monks usually reply they are betraying no secrets since no one speaks Tibetan. The older monks sometimes weep openly during the final bows, especially when they feel a deep rapport with the audience. They are overwhelmed when modern people genuinely love and respect their ancient and highly subtle spiritual traditions.∞

NAMGYAL SAND MANDALAS

Five monks from Namgyal Monastery in Dharamsala came to the United States to demonstrate their sand mandala artistry in honor of the Year of Tibet. At five museums across the United States, they created the Kalachakra Sand Mandala; at Cornell University, the Vajrabhairava Mandala; and at various galleries nationwide, the Chenrezig Mandala.

Originally Tibet House had requested the monks to come just for the "Wisdom and Compassion: The Sacred Art Of Tibet" exhibition, but the demand for the sand mandalas far exceeded one show. Everywhere the monks attracted crowds, amazing and charming both viewers and journalists alike.

In a bizarre incident at the Asian Art Museum of San Francisco, the monks' spiritual practice as well as their exquisite art made national news. A deranged woman, jumping up on top of the platform, destroyed the mandala; reporters were shocked the monks' did not respond in anger or irritation. Demonstrating patience in the face of impermanence and kindness towards the woman, they quietly set about building a new mandala that same day.

The Venerable Lobsang Samten of Namgyal Monastery, with the "Great Compassion" Mandala he made at an event at the Open Center.

One woman who saw a sand mandala at the Johnson Museum at Cornell was quoted as saying, "I'm really grateful they're here; otherwise, I would never be able to see anything like this. It's so intangible; you just sneeze on it and it blows away. But they're preserving their culture, just like we do with a statue or a painting. To have this here is a very special thing. It's an honor."

The Kalachakra Sand Mandala was presented at the Mingei International Museum of World Folk Art in La Jolla, California; the Asian Art Museum in San Francisco; The Field Museum of Natural History in Chicago; the Buffalo Museum of Science; and at the IBM Gallery in New York City. ∞

SMITHSONIAN LECTURES

A series of nine lectures by scholars, politicians, authors—all experts in Tibetan issues—was presented in spring 1991 in Washington D.C. as part of the Smithsonian Institution's Resident Associate Program. One of the first accomplishments of the Year of Tibet, it was also one of the most successful events of the Program. The lectures were the following:

- Heinrich Harrer, author of "Seven Years in Tibet," on his experiences;
- Slide exhibit by photographer Galen Rowell;
- Multi–media documentary by Lowell Thomas, Jr.,

author and journalist, on an expedition to Tibet on the eve of

continued on page 13

HARVARD MIND SCIENCE SYMPOSIUM

"Mind Science: A Dialogue between East and West," was one of the highlights of the Year of Tibet. On March 24, 1991, at M.I.T., a large group of professionals attended this second in an extraordinary series of talks on the science of mind, marking ten years of collaborative research between the Dalai Lama and Herbert Benson, M.D., chief of the Deaconess Hospital Division of Behavioral Medicine in Boston, Massachusetts.

The conference was co-sponsored by the Mind/Body Medical Institute, Harvard Medical School, and Tibet House New York, and hosted by Dr. Benson and symposium co–director Robert A.F. Thurman, Ph.D., Jey Tsong Khapa Professor of Buddhist Studies at Columbia University.

In this summit meeting of Eastern and Western masters, the Dalai Lama and scientists shared insights into complex models of the psyche, comparing and contrasting age–old Eastern concepts with modern medical science in an attempt to reach a common ground. The discussion included such controversial topics as the mind/body connection and Tibetan Buddhist meditational practices. Excerpts from the talks have recently been published as *MindScience: An East-West Dialogue*, by Wisdom Publications.

Tibet House is committed to furthering this East-West dialogue in the various sciences. In October 1992, we will be co–sponsoring with Columbia's Center For Buddhist Studies the third symposium in the series entitled "World Sciences in Dialogue." Topics will include the quest for reality through physics and metaphysics; chaos, complexity, and creativity; and dimensions of extremely subtle phenomena.∞

TIBET FILM FESTIVAL

From October 12 to November 3, 1991 Tibet House New York presented a film program as part of the Year of Tibet festivities. "Tibet on film, fantasy and fact," attempted to portray a multi-faceted Tibet, as it has changed over the years, starting with archival films of the West's discovery of Shangri-la to new films documenting the effects of the Chinese occupation. The perspectives were varied, including films from the U.S., Europe and Asia, screenings, public television, and public video art. Some of the organizations who showed elements of the festival were the following:

The Asia Society —

- **Religion and Ritual in Tibet**. Seven films detailing rituals of the Buddhist and Bon religions.

Sony Jumbotron—

- **Video Art: Tibet in Times Square**. Five 30-second programs by well–known contemporary video artists, screened every hour. An estimated 1 million people view the Jumbotron each day.

Anthology Film Archives—

- **Dreams and Documents**. Week-long screening of 17 films, some U.S. premieres. Filmmakers were present, panels, and well–known speakers.

Tibet on Television—

- **Ocean of Wisdom: The Life of His Holiness the 14th Dalai Lama** by Rajiv Mehrotra was shown on WNYC–TV channel 31 October 17, introduced by Richard Gere.
- **Lost Horizon** by Frank Capra was shown on WNET Channel 13 on November 2 and 3.

Tibet House NY wishes to thank all the tireless participants in this film festival, especially L.Somi Roy and Zette Emmons, the chief organizers.

Since January of this year Zeitgeist Films has been managing a tour to 14 U.S. cities of selected features from the festival. The tour has been very well attended so far, and culminates in May at the Walter Reade Auditorium at Lincoln Center. See the Calendar for dates when the Festival will be continuing to Chicago and Boston. Following are capsules of the full list of films that were presented.

- **The Coronation of His Holiness the 14th Dalai Lama**, by Kanwal Krishna. The coronation ceremony of the 14th Dalai Lama.
- **The Reincarnation of Khensur Rinpoche**, by Tenzing Sonam and Ritu Sarin. A disciple's story of the death and reincarnation of a realized master.
- **Land of the Snowy Mountains**, by Barnard Palacios, France. Animated film of the search for the yeti.
- **Lord of the Dance: Destroyer of Illusion**, by Richard Kohn, USA. The Mani Rimdu ritual conducted by well-known Nyingma lama Trulshig Rinpoche, in the Nepalese mountains.
- **Lung Ta, The Forgotten Tibet**, by Marie Jaol de Poncheville and Franz-Christoph Giercke, narrated by Richard Gere.
- **Shigatse: One Injection is Never Enough**, by Jurg Neuenschwander, Switzerland. Medical practices in Tibet; the Tibetan generation gap.
- **Song For Tibet**, by Anna Henderson, Canada. Uplifting story of two young Tibetans in Montreal, their lives, travails and hopes.
- **Tibet: Survival of the Spirit**, by Clemens Kuby, Germany. Definitive look at contemporary Tibet. Poignant interviews withTibetans bare the truth of their suffering.
- **World War II footage** from the 1939 German expedition to Tibet: ordered by Heinrich Himmel with Nazi propaganda as narration.
- **The OSS Mission to Tibet**. WWII documentary of emissaries sent by FDR to the Dalai Lama to ask permission to transport military supplies through Tibet.
- **Raid Into Tibet**, by Tibetan guerrillas trained by the CIA, 1960-1974, to resist the Chinese occupation. ∞.

THNY—summer 1992

Lectures

Fall lectures will include: Helena Norberg Hodge of the Ladakh project; Ian Wade; Gelek Rinpoche; Sogyal Rinpoche.

June 3, 1992

Dakinis and the Problem of Death and Evil: The "Dark Feminine" in Tibetan Tantric Buddhism
Adelheld Herrman-Pfandt, Asst. Prof. of Indology and Tibetology at Philipps University of Marburg/ Lahn, Germany.
Jung Foundation, 28 E. 39 St, NYC
7 pm. Suggested Donation: $10.

June 4, 1992

Dakinis, Female Symbolism, and the Status of Women in Tibetan Tantric Buddhism
Adelheld Herrman-Pfandt (above)
Jung Foundation, 28 E. 39 St., NYC
7 pm. Suggested Donation: $10.

Performance

June 16, 1992

Sacred Music, Sacred Dance: Drepung Loseling Monks
St. Paul's Chapel, Columbia Univ., 116 Broadway, NYC
7 pm. Admission: $15.

Dance Workshop

July, 1992

Movements, mudras, symbolism of Black Hat Dance by Lobsang Samten, Ritual Dance Master of Namgyal Monastery. Previous dance experience not required. Dates to be announced.

COURSES IN WRITTEN AND SPOKEN TIBETAN

June 2–July 21, 1992; *Tuesdays at 6:30 pm*
Tibet House, 241 E. 32 St., NYC

Colloquial Tibetan
8 week course for adults. Basic communication skills in a Tibetan speaking environment.
5 students per class; once a week; 75 min.; Fee: $120

Written Tibetan for Beginners
8 week course covering fundamentals of Tibetan grammar and syntax, develop basic reading and writing skills.
7-10 students per class; once a week; 75 min.; Fee: $100

Translation
8 week course in translating Tibetan Buddhist texts, based on program developed at Columbia University. Written Tibetan for beginners is prerequisite.
Once a week; 75 min.; Fee: $120

CHILDREN'S PROGRAMS

July 18–August 8; *Saturdays 2-5 pm*

Course fee: $20/ class, $60 full course; $25 materials. Ages 6–10

Take Me To Tibet, July 18, 1992
Introduction to Tibetan art, culture, geography. Slides, activity guides, hatmaking. Dorothy Reilly, Asst. Dir. Jacques Marchais Museum.

It's All in The Hands, July 25, 1992
Meanings of symbols, designs, hand gestures in Tibetan art. Ellen Appleby, illustrator for Sesame Street, and Merrie Robin Monroe, artist.

Tibetan Dance and Music, August 1, 1992
Introduction to Tibetan music. Dance steps, songs and instruments, mask-making in Tibetan opera. Nawang Khechog, Tibetan musician and flutist.

A Tibetan Adventure, August 8, 1992
Field trip to Jacques Marchais Museum in Staten Island. Paintings, sculpture, Himalayan-style temple, and picnic in the museum garden.

international

New Delhi, INDIA
November 25–27, 1992
SECOND WORLD CONGRESS ON TIBETAN MEDICINE
His Holiness the Dalai Lama will inaugurate this important congress. On view will be rare Medicine Thangkas and a Medicine Buddha sand mandala. Contact Mr. Tsewang J. Tsarong at the Tibetan Medical and Astrological Institute, Khara Danda Road, Dharamsala 176215, Dist. Kangra, H.P. India.

VISIT TIBET IN 1992
Some exciting trips Tibet House would like to recommend:

Exploring Tibet, September 2–22
With John Dunne, Sara McClintock. Contact Distant Horizons at (800) 333-1240.

Early Temples and Frescoes of Central Tibet; Yarlung Dynasty and Early Tomb Sites in Tibet, October 1992
With art historian Heather Stoddard and Friends of Tibet House. Contact Tibet House NY.

endar

national

March 29, 1992–Oct. 31, 1993
ART OF THE HIMALAYAS: TREASURES FROM NEPAL AND TIBET
115 pieces of Buddhist and Hindu sculptures, thangkas, textiles and drawings from Tibet and Nepal are represented. Organized by the American Federation of Arts, from the outstanding private collection of Dr. Pratapaditya Pal.

- **March 29–May 24, 1992**—Portland Art Museum, Portland, OR
- **June 20 – Aug. 2, 1992**—Phoenix Art Museum, Phoenix, AZ
- **Sept. 13 – Nov. 8, 1992**—The Frick Art Museum, Pittsburgh, PA
- **Feb. 28 – April 25, 1993**—Virginia Museum of Fine Arts, Richmond, VA
- **Feb. 28 – April 25, 1993**—Pacific Asia Museum, Pasadena, CA
- **Sept. 5 – Oct. 31, 1993**—Tampa Museum of Art, Tampa, FL

May 21–June 18, 1992
TIBETAN SACRED MUSIC, SACRED DANCE
Drepung Loseling Year of Tibet tour.
Ten Tibetan lamas and monks from Drepung Loseling Monastery perform dances dedicated to healing the planet. Sponsored by Losel Shedrup Ling, American seat of the monastery in Atlanta. Contact Ven. Lobsang Tenzin Negi at (404) 816–5635.

- **May 21**—Cambridge, MA
- **May 25**—Amherst, MA
- **May 28**—Albany, NY
- **May 29**—Philadelphia, PA
- **June 6**—Washington, D.C.
- **June 11**—Ithaca, NY
- **June 11**—Ithaca, NY
- **June 15**—New York, NY
- **June 18**—Boulder, CO

April 18–July 31, 1992
JOSEPH BOCK:
LAMAS, PRINCES AND BRIGANDS;
PHOTOGRAPHS OF THE TIBETAN BORDERLANDS OF CHINA
China Institute, 125 E. 65th St., NY, NY 10021.
125 black and white photos taken during his visits to Tibet, 1922 and 1949.

Spring–Summer 1992
STUDY PROGRAM AT NAMGYAL BRANCH MONASTERY
Ithaca, New York.
Six monks from Namgyal Monastery (of this year's Sand Mandala Tour) are establishing the Namgyal Monastery Institute of Buddhist Studies in Ithaca, N.Y. in late spring, 1992. They will offer a structured program for Western students in classical and colloquial Tibetan, logic, debate, Buddhist philosophy, and tantra; also Tibetan painting, sculpture, and mask-making. Contact: P.O. Box 127, Ithaca, NY 14851.

July 7–Sept. 6, 1992
MYSTIC VISIONS
Virginia Museum, Richmond, Virginia.
A landmark exhibition to celebrate the extraordinary range and beauty of the Virginia Museum's internationally recognized collection of Himalayan art. Highlights include pieces recently acquired from the Ford and Zimmerman collections.

THE TIBET FILM FESTIVAL
Highlights of the New York Tibet Film Festival:

5-FILM PACKAGE
- **Jun 5-18—Santa Fe, NM.** Center for Contemporary Arts
- **Jun 6-27—Pittsburgh, PA.** Carnegie Institute
- **Jun 19-28—Boston, MA.** Museum of Fine Arts
- **Jun 26-July 2—St. Louis, MO.** Webster College
- **July 7-28—Richmond, VA.** Virginia Museum

LUNG TA
- **Jun 12—Monterey, CA.** Monterey Institute
- **Jun 19-26—Northampton, MA.** Pleasant St. Theater
- **July 17-19—Salt Lake City, UT.** Tower Theater

REINCARNATION **and** *SONG FOR TIBET*
- **July 6—Ithaca, NY.** Cornell Cinema
- **July 10-12—Salt Lake City, UT.** Tower Theater
- **July 12-13—Santa Barbara, CA.** Victoria Street Theater
- **July 18-19—Yellow Springs, OH** Little Art Theater
- **July 30-31—Boulder, CO.** University of Colorado
- **Aug 13-14—Boise, ID.** Flick Theater

For details and screening times, call Zeitgeist at 212-274-1989 or the individual institutions.

MONK TOURS
November 1992-March 1993
GANDEN SHARTSE MONASTERY
Their second North American tour. Contact THNY, 212-213-5592 or Thubten Dargyeling (213) 204-4167.

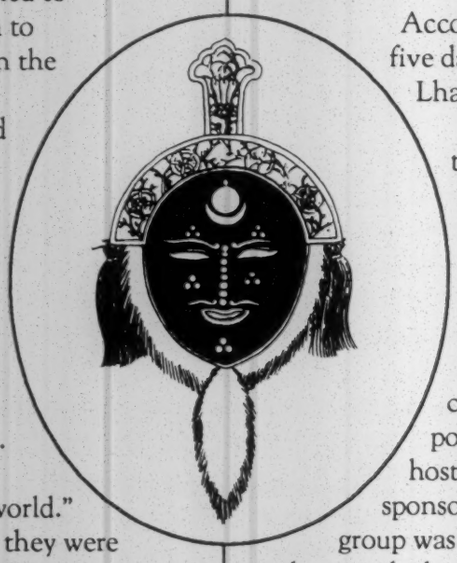
May–August, 1993
GOMANG COLLEGE OF DREPUNG MONASTERY
Eleven monks from Tibet's oldest Gelugpa monastery, under guidance of venerable Lama Lobsang Yeshi Rinpoche, will be in Europe May-June, and in the U.S. July–August, 1993. For more information call Roy McDonnell (616) 283-4168.

DHARAMSALA

TIPA'S TOUR DE FORCE

First stop–Paris. Then, on to nine more countries, where they would reach more than 100,000 people. At the start of this, TIPA's most extensive world tour yet, members of the Dharamsala-based Tibetan Institute of Performing Arts (TIPA) played to enthusiastic audiences at the Renaud-Barrault Theater in the French capital for a solid month. In Spain, England, Italy, Holland, Belgium, USA, and Mexico, TIPA delighted spectators and received extensive media coverage. In both Roveto, Italy and Louisville, Kentucky, mayors presented TIPA with keys to the city, and in Paris Madame Mitterand attended a performance. By the time the group returned to Dharamsala, fresh invitations to return to Europe and the U.S.A. were waiting on the director's desk.

"The tour was very successful," said TIPA-director Mr. Ngodup Tsering. "Everywhere people were greatly impressed with Tibetan culture. In Europe there were many places where people had to be turned away because the halls were full. Through our performances we were able to instill in our audiences a sense of responsibility towards preserving this ancient culture. Many people feel that if the Tibetan culture is lost, it is a loss to the entire world."



As TIPA travelled through Europe they were closely followed or preceded by Chinese government-sponsored dance and opera groups.

According to Tibet Information Network, five dance troupes were sent abroad from Lhasa in June and July 1991.

"Their every move is to neutralize the impact that we tried to give and that which His Holiness aspires to bring to the world," said Mr. Tsering.. "As we celebrate the International Year of Tibet, they celebrate the 40th Anniversary of the so-called Peaceful Liberation of Tibet." But TIPA felt no competition. As Ngodup Tsering pointed out, organizers in Europe who hosted both TIPA and one of the Chinese-sponsored groups said they could tell which group was the "true representative of Tibetan culture and which was the false."∞

A brief history of TIPA . . .

The Tibetan Institute for Performing arts was founded in India in August 1959 following the flight into exile of one hundred thousand Tibetan refugees escaping the Chinese occupation of their country. TIPA was the first of various institutions established by His Holiness the Dalai Lama's government–in–exile for the purpose of preserving Tibetan identity and cultural heritage.

The new opera company brought together the talents of both professional and skilled amateur performers. The refugee community contributed what resources it could, mostly sumptuous brocade robes which were no longer of much use to their owners. The troupe became a major source of entertainment in the refugee camps and staged numerous performances of the traditional "Lhamo" operas. The lively day–long performances brought color, laughter and a reminder of home into the otherwise bleak lives of the newly bereft refugees.

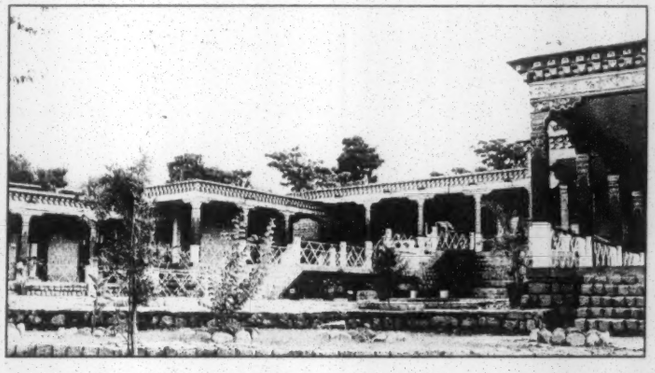
In 1960, TIPA moved from Kalimpong to Dharamsala, the seat of the Tibetan government–in–exile. Given a large piece of land, they were able to settle down and take in new members. The dance master had belonged to the famous Kyimolong opera house that performed at the Norbulingka Palace, and was a master of the Lhamo repertoire. From the refugee community he began to gather folk songs and dances from all over Tibet which the company then learned. Historical plays were composed and performed both to entertain and to demonstrate the legitimacy of Tibet's claim to independence.

Today TIPA is a team of fifty–five actors and actresses. They are aided by craftsmen who make masks, instruments and other theatrical equipment. TIPA has established a research section with two permanent staff members collecting traditional songs, costumes, dances and varieties of acting methods to enrich their repertoire. Together with the company's forty children, they form their own little community.

Every spring, TIPA gives a traditional day–long "Lhamo" performance. They also participate in official ceremonies of the Tibetan government–in–exile and regularly tour Tibetan settlements throughout India. ∞

Future TH Drums will present information about other important Tibet cultural institutions in India, Nepal, Bhutan, and Sikkim, such as Dharamsala's Library of Tibetan Works and Archives, the Tibetan Astro-Medical Institute, and so on.

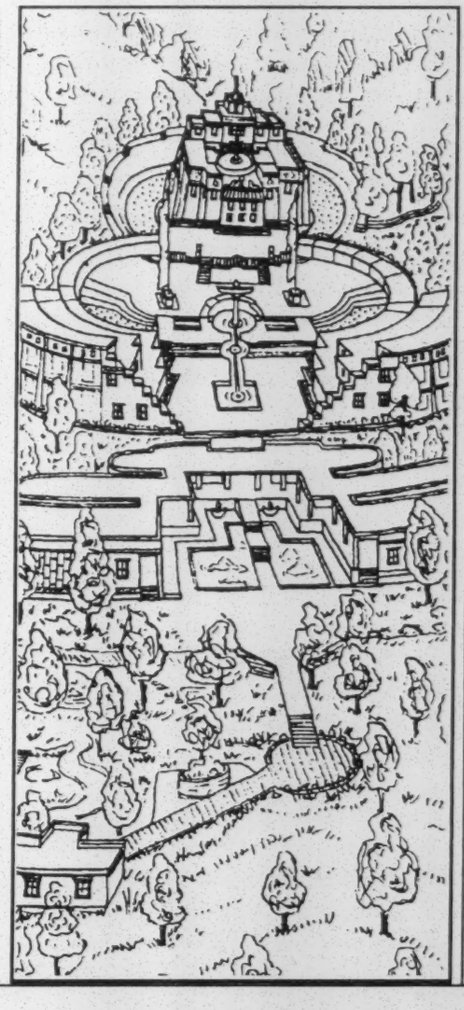
Norbulingka Institute invests in past and future



It sits on seven beautiful acres in the valley below Dharamsala amidst tea gardens, rice paddies and sparkling streams, and looks up to a spectacular view of the snowy peaks of the Dauladar mountain range.

The Norbulingka Institute, the Tibetan exile community's new cultural institution, is embarking on an enormous task. Founded by His Holiness the Dalai Lama's Department of Religion and Culture, it is named after the Dalai Lama's summer residence just outside Lhasa, which was established in 1754 by the 7th Dalai Lama during a period of political instability. Fearing for the future of Tibet's cultural heritage during that difficult period, the 7th Dalai Lama built several institutes of arts and sciences with an eye towards preservation. Thus a namesake institution today, during this blackest moment in Tibet's history, has particular relevance.

Norbulingka seeks to build an institutional base for reviving the artistic, intellectual, and spiritual life of the exile community. The overall plan comprises three schools, to be developed in three phases: 1) The Center for Arts — completed and inaugurated May 1991. 2) The Center for Higher Tibetan Learning — under construction, to be completed in 1993. 3) The Temple — construction due to begin in spring 1992.



The Center for Arts

Students will be given full training in traditional Tibetan arts and crafts. The curriculum aims to:

- preserve the Tibetan artistic tradition by providing an environment where talented artists can pass on their knowledge to a new generation;
- provide a context for Tibetan art to evolve in modern society by encouraging young Tibetan artists eager to experiment with different media;
- provide employment within the Tibetan community in which promising young men and women can develop their skills;
- produce artifacts of high quality and quantity such that exiled Tibetans can own and appreciate them, as they did before 1959;
- design prototypes from which artisans in Tibetan handicraft centers can manufacture objects for sale to Western markets.

The Center for Higher Tibetan Learning will offer a six-year program of Buddhist philosophy, Tibetan and Buddhist history, Tibetan grammar, composition and poetry. Emphasis will be placed on Tibetan–English translation as well as original writing, both in Tibetan and English. The school's objectives are to:

- enable gifted Tibetan students having completed their secondary education to deepen understanding of their literary and philosophical heritage, as well develop the means to express it to people in other cultures;
- cultivate the experience and discrimination necessary to translate this heritage into terms of the modern world without sacrificing its integrity.

The Institute, as a center of learning, also offers research services: currently a research team is collecting materials for a comprehensive data base of Tibetan monasteries, sites, rituals and historical events based on literary and recent oral sources. Comfortable facilities for foreign research scholars have been established.

Short–and long-term courses in Buddhist philosophy and Tibetan language are also available to non-Tibetan students. The Institute plans to continue its publishing projects: *ChöYang*, the magazine, and a forthcoming series of children books. For more information contact Tibet House New York. ∞

Chinese Response

continued from page 3

magical, and not Chinese! The ultimate hope of all Tibet supporters is that the Chinese people themselves will learn to cherish Tibet, and will ask their leaders to change their attitudes towards it. ∞

Preservation Watch

Tibet's cultural history goes back at least four and a half millennia, comprising three main periods: the Prehistoric Era (2500 B.C.– 6th Century A.D.), the Yarlung Dynasty and Expansion of the Military Empire (6th– 9th Century A.D.), and the Buddhist Era (7th– 20th Century). Of the treasure of cultural artifacts this ancient civilization has produced, an estimated 90–95% have been destroyed or removed since the Chinese occupation. Whatever remains is of immense value.

Reconstruction in the 1980's

At the beginning of the 1980's, the People's Republic of China conceded that mistakes and excesses during the Cultural Revolution were made. In an attempt to redress the damage to Tibet in particular, major religious sites were reclassified as "protected documents," and Beijing, assisted by the late Panchen Lama, made funds available for restoring several important sites. These are: the Potala, the Jokhang, Samye, Yumbulagang, Shalu, Sakya, Tashilhunpo and Chökhorgyel. Private donors, too, were invited to contribute to the program—many of these were Tibetans who had accumulated small resources once private enterprise became legal.

The Chinese authorities were taken aback to see that after forty years of indoctrination Tibetans' devotion to their religion had not abated; their donations of money and labor to the monasteries started up without hesitation. Even those with nothing to offer worked with their bare hands to help with the reconstruction. The authorities looked on with a certain troubled tolerance as further donations came from Tibetans outside Tibet as well as from support groups in Western countries.

Despite the daunting task, limited funds and total absence of technical aid, new buildings began to mushroom from among ruined walls at major sites, temples and monasteries all over the Tibetan plateau .

This concerted effort, however, has yet to counteract the massive destruction that occurred: in some places—for example, a valley where there had been as many as twelve monasteries—only one could be revived.

The Work Itself

Architectural restoration has been proceeding well according to traditional standards of design and method, using locally derived materials (earth, stone and wood). Within temples, stucco images have largely replaced what once was in metal and wood; only the best-known of the hundreds of thousands of lost items have been reconstructed. In the last few years some antique metal sculptures have begun to emerge from official and unofficial hiding. Although these precious remnants have been reinstated in monasteries, temples, and even private chapels, in most cases they are in need of skilled repair as well as reconsecration by qualified lamas due to severe damage and desecration.

The most critical situation concerns the frescoes. Attempts at restoring the paint have been disastrous. This is due to the almost total ignorance of historical trends in Tibetan styles and methods of painting. No value whatsoever is placed on such knowledge, such that only a few learned lamas and scholars are aware of it at all.

Administration

The administrative body responsible for all historical and cultural sites in the PRC, all areas of Tibetan civilization within the PRC, and the Tibetan Autonomous Region, is the Cultural Relics Department in Beijing. At local levels, however, different organizations often have control. Thus, a building or monument could be administered by either state or local branches of the Cultural Relics Department, or the Department of Religious Affairs. The Potala, for example, as a state museum, is under the Department of Cultural Relics, whereas the Jokhang, the main temple in Lhasa, is under Religious Affairs. When any of these offices wishes to avoid undesirable situations, which is often the case, they may legitimately refer back to another office, declining responsibility for making decisions.

The Department of Cultural Relics employs various teams of artists, artisans and restorers, both Tibetan and Chinese, from different institutions. Private restoration projects also utilize a variety of independent groups or individuals. The restorers and artists employed in both places may come from art institutes in Beijing, Chengdu or Chongqing in China; from artisans' schools in Lhasa; various local workshops; or even from the monasteries in Tibet.

Research Training

Training in Tibetan history and traditional arts, sciences and sociology has been initiated at The Academy of Social Science in Lhasa and the University of Tibet. In addition, there are a number of bright researchers involved in new fields of study— the prehistoric period is one. Twenty-four Tibetan men and women are currently training in archeology at the University of Chengdu, with the purpose of forming the first of a new generation of specialists in this important field. This is but a beginning and many more specialists of all kinds are needed.

Possible International Steps

1. Explore ways to encourage Tibetans within Tibet to request UNESCO to place their Jokhang, Potala, and major monasteries on the list of world monuments, so that Chinese restoration efforts must submit to international scrutiny.

2. Encourage knowledgeable Western academics, art historians, restorers, and so on to look for small-scale projects, interacting directly with Tibetan colleagues at a local level. Western funds must not be used to support further Chinese interference with Tibetan culture.

3. Locate grants to bring young Tibetans from Tibet to study ancient

continued on page 13

GALA BENEFIT

Sunday,
Oct. 18, 1992
New York City

in honor of
H.H. the Dalai Lama

"SAVE THE PLANET, SAVE TIBET"

For tickets and information call Anna Souza 212-213-5992.

Preservation

continued from page 12

history, archaeology, restoration, conservation and art history in Western institutions.

If you are interested in any of these possibilities, contact Tibet House for further information. ∞

Smithsonian Lectures

continued from page 6

China's invasion.

•British diplomat Robert Ford, once an officer and a nomad in Tibet in the 1940s.

•Prof. Robert Thurman on Tibetan Buddhism, past and present;

•Prof. Marilyn Rhie on "Images of Enlightenment: Buddhist Vision in Masterworks of Art;"

•Lodi G. Gyari, former foreign minister of the Tibetan Government in Exile, on Tibetan communities in exile.

•Panel discussion: "Tibet: Future Prospects" concerning China's claim to sovereignty over Tibet. Participants included: Orville Schell, journalist and research associate at the Center for Chinese Studies, UC-Berkeley; Dan Sutherland, former Beijing Chief Correspondent for *The Washington Post*; Shen Tong, exiled student leader of the Chinese Democracy movement; and Michael van Walt, legal advisor to the Dalai Lama and author of *The Legal Status of Tibet*. ∞

TIBET HOUSE INTERNATIONAL

The original Tibet House—our "Mother Ship," so to speak—is located in New Delhi, founded in the early 60's. In future editions of the newsletter, we will devote a regular column to activities of Tibet House, New Delhi, conducted under the guidance of its distinguished Director, Venerable Doboom Tulku Rinpoche.

We also want to introduce the four most developed Tibet House movements, of the nearly dozen that are springing up around the world. Future issues will focus on others in Spain, Czechoslovakia, Bulgaria, Finland, Australia, Costa Rica, and Brazil.

■ *TIBET HOUSE NEW DELHI*

1 Institutional Rd., Lodhi Rd., New Delhi 110003

The cultural center of H.H. the Dalai Lama in New Delhi came into being in 1965, with the objective of preserving and promoting the cultural heritage of Tibet. Following the events of 1959, many Tibetans who came to India were faced with the immediate difficulties of earning a livelihood. Some of them who had managed to bring their ritual objects, jewelry, and household objects, etc., began selling these to foreign tourists for small sums of money.

When this came to the notice of H.H. Dalai Lama, it was decided to form a sort of trust, wherein these valuable objects would be preserved. At the same time handicraft centers were started where artifacts were produced. Tibet House was thus established with a museum, an emporium and a library. The library preserves rare texts and a publication unit has made availale the 137-volume Encyclopedia Tibetica, as well as reprints from innumerable manuscripts.

The Tibet House Museum has mounted many important exhibitions and symposiums. The Library has organized major conferences, publishing learned proceedings and supporting research on all frontiers of Tibetan Studies. Since 1987, Tibet House created the Thonmi Sambhota Fellowship to support systematic research in important areas of Tibetan Buddhism. Inter-religious Forums, spiritual teachings, ceremonies, and numerous other activities have enriched the Tibetan scene in New Delhi for decades. Tibet House publishes a Bulletin.

■ *CASA TIBET MEXICO*

Orizaba 93-A, Col. Roma, C.P. 067000, Mexico City

Casa Tibet Mexico was founded in July, 1989, on the occasion of His Holiness the Dalai Lama's first visit to Mexico that summer. Instrumental in its founding were Marcantonio de la Madrid and Mary King Sloan, who have been working hard to make Tibet better known in Mexico and throughout Latin America. Casa Tibet sponsors monk tours, lectures, classes, films, and television shows on Tibet.

■ *TIBET HOUSE ITALY,* 42026 Votigno di Canossa, Reggio Emilia, Italy

Tibet House Italy was founded in March of 1990 by Stefano Dallari and friends, in a village in northern Italy. Unlike other Tibet Houses, THI began with its own building, and is energetically engaged in Tibetan cultural programs of all sorts.

■ *MAISON DU TIBET,* BP 175-75062, Paris cedex 02

Maison du Tibet, France, was founded in November, 1991. It has already published a book and organized a major photographic exhibition. Currently in search of suitable quarters, it is initiating a rich and multi-faceted program:

An institution dedicated to Tibetan culture in Auroville, South India, was founded in 1968 by followers of the eminent sage, Shri Aurobindo as "a site of material and spiritual researches for a living embodiment of an actual human unity." In December of 1991, the 850 people of the community inaugurated a ***PAVILION OF TIBETAN CULTURE,*** with the

continued on page 14

Letter from the Vice President

continued from page 2

House to consolidate a steady and durable presence. You, dear Members, are our life. Your good thoughts, persistent efforts, and generous contributions are what keep us going. We represent your love for Tibet and your efforts to save it. After the thundering cascade of the events of the Year of Tibet, we now must continue as a gentle, broad, and steady river of commitment to our visions of Tibet.

This March 10, His Holiness the Dalai Lama said that the International Campaign for Tibet needs especially strong support. In spite of the greater public awareness emerging from the Year of Tibet, the governments of the world have still not changed their policies. As a result, the Tibetan people continue to be crushed, the land and resources destroyed, and the culture suppressed. The International Campaign is the political arm of His Holiness and it needs all the strength we can give it.

In addition, an historic event is now upon us: the special immigration of one thousand Tibetans from exile in India and Nepal to new homes in America. It is a great and immediate opportunity for us to demonstrate our hospitality, since they will need considerable help at first. In turn, I am sure, they will be able to help their fellow Tibetans, both in India and Tibet. Tibet House welcomes these new neighbors to our shores and pledges to support them in maintaining their cultural traditions here in their new life.

Thank you for all your help. Let us keep working together to save the beautiful jewel of Tibetan civilization, until it can be restored to its natural setting in the mountain diadem of the world! ∞

Letter from the Director

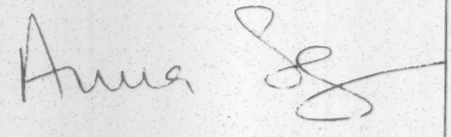
continued from page 2

will share whatever information is available regarding restoration and reconstruction inside Tibet itself.

For centuries, Tibetan civilization has been weaving its rich threads through the fabric of world culture. The disappearance of the culture of Tibet, a threat so imminently real today, would constitute an irreversible impoverishment of our human family. Tibet House seeks to galvanize public support and attention for Tibet by presenting its unique, invaluable heritage.

Your contributions and active involvement are critical to the future of Tibet. As we look back over four short years of existence, it is amazing what Tibet House has accomplished. We hope you will continue to support us as we strive to carry out the mission His Holiness the Dalai Lama has set forth for us.

with all best wishes,



Becoming a part of Tibet House . . .

Your membership is crucial for Tibet House to continue its efforts. You are invited to become a part of Tibet House and join the expanding, worldwide network of those working to save Tibetan culture for future generations. We urge you to renew your membership, and to invite others to participate in this important cause

Member: $50	Patron: $500	Angel: $3,000+
Benefactor: $100	Friend: $1,000	Student: $35 (includes full-time students, clergy, and senior citizens)

Member:
Tibet House Newsletter
Compassion and the Individual
10 to 15% discount on books & merchandise
Discount on lectures & workshops
Invitations to member events

Benefactor:
All of the above
15-20% discount on books & merchandise
Invitation to VIP events & member events
Special seating at events

Patron:
All of the above
20-30% discount
Free admission to lectures and workshops
Special Donor and VIP events

Friend and Angel:
All of the above, PLUS
30-50% discount
Free lectures and workshop admission
Free products
Special VIP invitations

Student:
Same as Member Benefits

Auroville

continued from page 13

express blessing of H.H. the Dalai Lama. It has sponsored Black Hat Dances, a site consecration ceremony, a sand mandala by Gyumed Monastery, various lectures and classes. Funds are currently being collected for construction of a spacious and beautiful pavilion, in the distinctive Auroville architecture, incorporating elements of Tibetan traditional design. It is highly significant that this spiritually forward-looking, visionary community, is the first to give architectural expression to the determination that the Tibetan Nation shall remain among the living human communities.

For information, write to Auroville Information Office, 23 Mill Hill Rd., Woodstock, NY 12498; or Pavilion of Tibetan Culture, Auroville 605101 T.N. INDIA. ∞

THE TIBET HOUSE DRUM

241 E. 32nd St.
New York, N.Y.
212-213-5592

The Tibet House Drum is the newsletter of Tibet House New York, to be published occasionally as the voice of Tibetan culture in North America.

Editor-in-Chief
Anna Souza
Assistant Editors
Debora Moldow
Phyllis Friedman
Robert Thurman
Computer Set-up
Steve Friedman
Design & Layout
Phyllis Friedman
Contributors:
Thubten Sampel
Yanki Tshering
Robert Thurman

Statement of Purpose

Tibet House, a non-profit corporation, was founded in 1987 under the patronage of His Holiness the Dalai Lama to present to the West the full spectrum of Tibet's cultural heritage. It is the goal of Tibet House to preserve and to share as a living tradition the resources of Tibetan wisdom and practice in philosophy, religion, art, and science with the world community. We believe that the example of a more peaceful society based on compassion will serve as an inspiration, while contributing to human understanding and growth.

Through its educational programs and lectures, exhibitions and special events, Tibet House hopes to stir the heart of the visitor with the mystery, power and beauty of Tibet.

To implement this vision, Tibet House strives

- to aid in the preservation and development of Tibetan culture;
- to share the richness of Tibet's arts and science with the West through educational programs in philosophy, literature, history, science, and the arts, offered in cooperation with educational and cultural institutions around the country;
- to present outstanding examples of Tibetan art in permanent installations, travelling exhibitions, publications and media productions;
- to present the wide range of Tibetan performing arts throughout North America;
- to coordinate assistance and exchange programs between Tibetan and Western institutions and individuals;
- to facilitate research in all fields of Tibetan studies, including offering classes in Tibetan language and arts;
- to contribute a significant and unique presence to New York's diverse cultural community.

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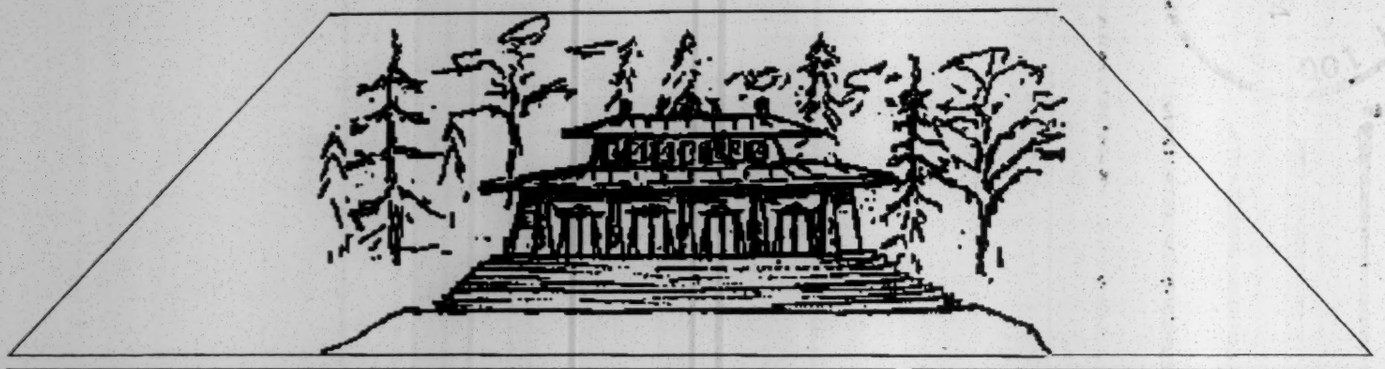

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